Christ/[1] his career in London was brought to an abrupt conclusion."

The springs of economic conduct He in regions rarely penetrated by moralists, and to suggest a direct reaction of theory on practice would be paradoxical. But, if the circumstances which determine that certain kinds of conduct shall be profitable are economic, those which decide that they shall be the object of general approval are primarily moral and intellectual. For conventions to be adopted with whole-hearted enthusiasm, to be not merely tolerated, but applauded, to become the habit of a nation and the admiration of its philosophers, the second condition must be present as well as the first. The insistence among men of pecuniary motives, the strength of economic egotism, the appetite for gain—these are the commonplaces of every age and need no emphasis. What is significant is the change of standards which converted a natural frailty into a resounding virtue. After all, it appears, a man can serve two masters, for—so happily is the world disposed—he may be paid by one, while he works for the other.

Between the old-fashioned denunciation of uncharitable covetousness and the new-fashioned applause of economic enterprise, a bridge is thrown by the ai^ument which urges that enterprise itself is the discharge of a

duty imposed by God,

In the year 1690 appeared a pamphlet entitled *A Discourse of Trade, by N. B., M.D*** Notable for its enlightened discussion of conventional theories of the balance of trade, it is a good specimen of an indifferent *g&nus.* But its authorship was more significant than its argument. For N. B. was Dr. Nicholas Barbon; and Dr. Nicholas Barbon, currency expert, pioneer of insurance, and enthusiast for land-banks, was the son of that Praise-God Barebones, by the parody of whose alluring surname a cynical posterity recorded its verdict on the brief comedy of the Rule of the Saints over Laodicean Englishmen. The reaction from Puritan